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(ed. Thorpe, i, p. 8), fragment *a* corresponding to Thorpe, i, p. 12³¹-14⁶, fragment *b* (on the reverse side of the parchment) answering to Thorpe, i, p. 14²⁶-16². The writing, which is in a clear, bold hand, belongs to the first half of the eleventh century, and the piece of parchment itself has been cut from the middle of the bottom half of the page, the lower margin being preserved, but both the beginnings and endings of the lines lost.

Fragment *a*: *ge sette nam*
 nde! god þa
 ogode! 7 him t
 syndon þu m
 um treowe þe
 æs treowes wæ
 eowes wæstm
 wyrnan . þe h
 hte adám to
 sum on sumu
 as þú þæt ic e

Fragment *b*: *lybbendra*
 glas! sunnan
 7 fuzelas!
 gesceop 7 ge
 e he ge endod
 oðan dæg . fo
 de! 7 he be h
 æron ealle sw
 cum antimbr
 leoht gewor
 hte wæs heof

A comparison of the fragments here printed with Thorpe's edition shows that the length of each line of the manuscript to which they belonged must have coincided almost exactly with the length of the lines as printed in Thorpe, and this affords a basis for calculating the size of the Codex of which they formed a part, and which we may perhaps assume to have contained a more or less complete collection of Ælfric's two cycles of Homilies. The missing portion between the fragments corresponds to about twenty lines of the printed text (namely, Thorpe, i, p. 14, ll. 7-26), whence it follows that, allowing for the lost portions of the bottom line of *a* and of the top line of *b*, the upper half of the leaf, which is entirely cut off, contained nineteen lines of

writing, giving a total of thirty lines to the page. The height of the eleven lines which are preserved being four inches. The total height of the thirty lines must have measured nearly eleven inches, so that, taking the margins into account, we may assume the last Ælfric MS. to have been a folio of about thirteen to fourteen inches high.

It is true that these fragments throw no new light on Ælfric's text, their interest consisting in the fact that they prove the former existence of another fine folio manuscript of Ælfric's homilies, and also in the fact that portions, at least, of such a manuscript were to be found, lying uncared for, in an English (possibly Oxford) bookbinder's workshop as late as the beginning of the seventeenth century.

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MODERN PHILOLOGY IN FINLAND.

"FINLAND is no doubt the only corner of the world where five modern languages are studied in almost every high school. To a foreigner this state of things will seem monstrous, especially to an Englishman who, as a rule, learns his own language thoroughly and manages to get on with it in all countries."

To the Finlander, however, nothing appears more natural than to learn—besides the two official languages of his Grand-Duchy, Swedish and Finnish—both German and French, to which, within a few years, English has been added because of its importance in trade, and Russian by the paternal care of the central government at St. Petersburg. Of course, the number of high school pupils who carry all the above-named studies is rather limited. But the fact speaks for itself that there exist throughout the State a series of 'Reallyceer' and Commercial Schools (as well as the 'Real-skolan' and the Polytechnic of Helsingfors), which afford so varied a linguistic curriculum, and that all classes (including those not compulsory) are attended by a satisfactory number of pupils.

Under these circumstances it seems rather contradictory that the University of Finland—the natural center in which all desires for higher training originate—does not yet possess a single chair for those branches which are

most generally designed as 'Modern Philology'; namely, German, English, French, etc., historical grammar and history of literature. The University at Helsingfors actually has an enrollment of 1,852 students, of whom four hundred and forty-nine belong to the historical philological section of the philosophical Faculty. Seven regular chairs provide for instruction in Oriental languages, Greek, Latin, Russian, Finnish, Swedish (including Old Norse), and in comparative Finnish-Ugrian linguistic research. But none exists to carry on the work in Modern Philology κατ' ἐξοχήν, unless we count the professor of æsthetics and modern literature, who also lectures on art.

Until lately the only representatives of modern languages were three so-called lecturers, who gave merely practical instruction in their respective idioms (German, French, English). Since 1866, when the noted linguist Prof. Ahlqvist brought this question before the Academic Senate ('Consistorium'), numerous attempts have been made by the University and by persons specially interested in pedagogics, to obtain an endowment for either one or two chairs for the scientific study of Teutonic and Romance philology. The last petition was seconded by the State Board of Education ('Öfverstyrelsen för skolväsendet i Finland') as well as by the Academic Senate and the four divisions of the legislature. Even the 'Kejsrerliga Senaten för Finland' is said to have supported it, and the Governor General not to have opposed it. The deciding voice, however, was once more against the common interest of the University and the country.

Thus it may be regarded as a considerable sacrifice, which Messrs. Söderhjelm, Wallensköld and Lindelöf, after long studies in Germany and France, have made in supplying to their University a scientific representation in these subjects. From 1886 to 1892 they have been authorized to work as lecturers or assistant professors (whose position in Finland has more stability than that of the 'Privatdozenten' in Germany)—the former two in Romance languages, whilst Dr. Lindelöf is teaching Teutonic philology. All of them are well-known to European philologists through

a series of critical editions, grammatical investigations and pedagogical publications,* and still more to their own countrymen for numerous articles inserted in Swedish and Finnish reviews (*Valvoja, Kaukomieli, Historiallinen Arkisto, Finsk Tidskrift, Öfversigt af Finska Vetenskaps-societetens förhandlingar*, etc.).

It may interest the American reader to know the program of lectures which have been announced for the present collegiate year: German syntax; Italian; French pronunciation with practical exercises; the 'Niebelungenlied'; German historical grammar; Gothic.

We have still an important point to consider, which seems destined to unite more closely all circles interested in the study of modern languages. This is the 'Société Néo-Philologique à Helsingfors.' In 1886, on March 15th,—the anniversary of the birth of Frederick Diez—the foundation of this association (under the modest name of a club) was projected, and in the Spring term of 1891, the 'Société' was confirmed by the Imperial Senate. Its first president was Monsieur G. Biaudet (1887-1890), the actual president being Dr. Söderhjelm, the vice-president and the secretary Dr. Wallensköld and Dr. Lindelöf respectively. The flourishing condition of the Society is attested by the constant increase of its membership, which in 1892 reached the number of eighty-eight, fifty-one being ladies. Two affiliated societies were founded at Åbo and at Fredrikshamn. The sessions are held in Finnish, Swedish, French or German, and sometimes in English. The first volume of the 'Mémoires de la Société Néo-Philologique à Helsingfors,' which appeared some months ago and which is destined for academic

*The following are some of their latest writings:

Dr. Söderhjelm: *Le Mystère de saint Laurent*—in collaboration with A. Wallensköld (H: fors, 1890); *Das Martinsleben des Péan Gatineau* (H: fors, 1891); *Das Leben und die Wunder des heiligen Martin. Altfranzösisches Gedicht des xiii. Jahrhunderts.*, accepted for publication by the 'Stuttgarter Litterarische Verein.'

Dr. Wallensköld: 'Chansons de Conon de Béthune. Édition critique' (H: fors, 1891).

Dr. Lindelöf: *Die Sprache des Rituals von Durham* (H: fors, 1890); 'Les Chansons de Gautier d'Épinal' (now completed; will appear with an Introduction by the Count De Pange).

readers throughout Europe, contains a series of valuable articles written in the three foreign languages. I select several. Dr. Söderhjelm publishes fragments of the 'Roman de la Belle Hélène,' from the MS. of the Bibliothèque Nationale at Paris, fonds français 12,482; Dr. Wallensköld: 'Das Verhältniss zwischen den deutschen und den entsprechenden lateinischen Liedern in den 'Carmina Burana'''; Dr. Lindelöf: "Beiträge zur Kenntnis des Altnorthumbrischen"; Ivan Uschakoff: "Zur Erklärung einiger französischer Verbalformen"; J. Öhquist: "Über einige Schwankungen im deutschen Sprachgebrauch"; Joos. Mikkola: "Etymologisches" (some Finnish etymologies). Among the other contributors we find Messrs. Juutilainen, Gustafsson, and Mesdames Anna Krook and Edla Freudenthal (who briefly discusses the much-talked-of Method Berlitz).

Thus, Helsingfors has become one of those Universities, in which Modern Philology has a representation worthy of the actual importance of this study. It would lead me too far to enter into more detailed statements, the only aim of the present remarks being to direct the interest of the reader towards a country whose small population, though hindered by many circumstances, belongs to the most enlightened, and which, in spite of its political connection with a Semi-Asiatic power, does not allow itself to be deprived of the right of keeping pace with the great civilized nations on the road of progress. It may be expected that the collection of monographs, "Finland in the Nineteenth Century," which is soon to appear, will afford us who live at a distance, a new and interesting insight into the intellectual life of this vigorous nation.

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PROF. EARLE'S DOCTRINE OF BILINGUALISM.

PERHAPS no period of our English language history has been so much misunderstood as the period of the Norman Conquest. Very extreme views of the most diverse sort are found in popular books on the subject, and the influence of these is sometimes seen in more scholarly works. In regard to the

French influence upon English it is commonly said that, owing to the union of the two races, a habit grew up of coupling synonymous words from the two languages, English and French, so as to be better understood by both elements of the population. So far as I know Prof. Earle in his 'Philology of the English Tongue' was the first to make this statement. The first edition of this work was published in 1871, but I quote a somewhat fuller statement made in the fifth edition (1892):

"77. But we have proofs of more intimate association with the French language than this amounts to. The dualism of our elder phraseology has been already noticed. It is a very expressive feature in regard to the early relation of English and French. Words run in couples, the one being English and the other French; and it is plain that the habit is caused by the bilingual state of the population. Thus:—act and deed, captive and thrall, head and front, nature and kind, mirth and jollity, baile and borrowe, head and chief, uncouth and strange, disease and wo, meres and bounds, huntings and venerye, stedfast and stable, ways and means, steeds and palfreys, prest and boun.

It is not an unfrequent thing in Chaucer for a line to contain a single fact bilingually repeated:

He was a right good wriht, a carpentere. Prol. 860.
By forward and by composicioun. Ibid. 850.

78. Sometimes this feature might escape notice from the alteration that has taken place in the meaning of words. In the following quotation from the Prologue, there are two of these diglottisms in a single line:

A knyght ther was & that a worthy man
That fro the tyme that he first bigan
To ryden out, he loved chivalrye,
Trouthe and honour, fredom and curteisye.

The last line contains four nouns to express two ideas. 'Trouthe' is 'honour,' and 'fredom' is 'curtsye.' . . .

These examples may suffice to show that this equivalent coupling of words, one English with one French, is no mere accidental or rhetorical exuberance. It sprang first out of the mutual necessity felt by two races of people and two classes of society to make themselves intelligible the one to the other."

Mr. T. Kington Oliphant has a suggestion of the same thought in his 'Standard English' (1873). The following sentence occurs in the chapter "On the Inroad of French Words into English," p. 229:

"The preacher may sometimes have translated for his flock's behoof, talking of *grith* or *pais*, *rood* or *croiz*, *steven* or *voiz*, *lof* or *praise*, *swikeldom* or *tricherie*, *stead* or *place*."